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FEDERATION

NEWS SHEET

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*An international group at Stjärnholm, Sweden
(see page 81)*

WORLD'S STUDENT CHRISTIAN FEDERATION

13, rue Calvin, Geneva
(Switzerland)



Bill and Hilary

STAFF NEWS

Bill Nicholls and *Hilary McCallum*, whom many know as one of the British delegates to the General Committee at Whitby, were married in England on July 15. They will come back together to the Executive and summer conferences of the Federation, and then settle down in Geneva. All our best wishes to them both !

Winburn Thomas and *Kyaw Than* took part, with *M. M. Thomas*, in the Federation Consultation at Kodaikanal Ashram, South India, June 1-5. This very important meeting, which gathered together other Asian S.C.M. leaders, has prepared recommendations to be brought to the Executive. *Kyaw Than* sailed from Rangoon on June 23 for Europe to attend the several Federation meetings of the summer. We are all looking forward to welcoming him at Geneva headquarters. *Winburn Thomas* has participated in the Bangalore Study Conference of the S.C.M. of India, Pakistan and Ceylon, and also in its General Committee. After June 15 he will be visiting S.C.M.s in India, and will represent the Federation at the W.S.R./I.S.S. meeting in India, August 4-18.

K. H. Ting is at present in Canada where he has taken part in the National Council of the Canadian S.C.M. where he led Bible study. He has also attended the meetings of the World Council of Churches, the World Council of Christian Education, and the World Christian Youth Commission, as well as the Seminar on Church-Related Colleges organized by the University Commission of the Federation in cooperation with the W.C.C.E.

Philippe Maury also attended these meetings in Canada, and will fly back for the Executive and other conferences of the Federation in Europe in August.

Keith Bridston spent three weeks during July at the Ecumenical Institute at Bossey taking part in the leadership of the course for theological students. He will also be at the Federation meetings, and has shared with *Marie-Jeanne de Haller* the responsibility of arranging for the summer conferences.

NEWS-LETTER

Dear Reader,

Earlier this year the W.S.C.F. sent me on an extended tour of South America to visit the S.C.M.s in six countries. It was a unique experience for me because I, a member of one of the "younger churches", went for the first time to another land of "younger churches". While some do not regard South America as such a land, all my S.C.M. friends there feel strongly that their churches belong in that category.

As a result of my trip the missionary task of the Church in the world has become much more vivid for me than ever before. I feel as if I had looked at the many missionary issues with which the W.S.C.F. is wrestling from a "ground perspective" instead of just from the "Geneva perspective".

Today in some parts of the W.S.C.F. there is a notion that "missions" is rather old-fashioned, that the "missionary age" of the Church has given way to the "ecumenical age". After having seen something of what goes on at one "receiving end" of the missionary movement, it is hard to accept this idea, or to see the validity of putting the two so-called "ages" in this antithetical way. One is rather driven to realize anew both the vigour and the peril of the Church in action in a pagan world, the tremendousness of the task, the utter necessity of continuing our organized missionary efforts, the complexity of missionary problems and the importance of long-range, over-all planning. All these impel us to turn to God and look to His wisdom and power, recognizing that reliance on human wisdom and power is bound to be absolutely frustrating.

But, from one viewpoint, we can agree with the critic who says that missions is now old-fashioned. Things have changed and are changing both in the world at large and within the Church. Missions must be re-thought in relation to this changed and changing environment.

In the world at large, new nationalism has arisen in the East. The West with its traditional social system no longer holds a position of unquestioned prestige. The clash of ideas and interests and the resulting polarization of military, political and social line-ups have developed to a stage unprecedented in history. While some small progress is registered in the development of national independence in the East and of regional international unity, people's minds are still dominated by bewilderment, frustration and fear rather than hope. This provides a fruitful ground for the resurgence of false tribal, ethnic and national religions inspired by semi-political and semi-patriotic sentiments, as well as for the vogue of debased mysticism and obscurantist esoterism in lands with a longer period of Christian influence.

In the Christian sphere, the "younger churches" have come into being. The "ancient churches" of the East have also entered the minds of many Christians. The ecumenical movement has taken shape and become real, especially through the formation of the World Council of Churches, even though its present leadership still has to come largely from the "older churches". The renewal of theology and of the faith as embodied in and interpreted by the various confessions in the present period is characterized by a rediscovery of the Church. In the light of this renewal Christians approach

with a new vitality the questions of society, of state and of the world of nations, and discover all these to be areas within which Christians must live out the fundamental vocation of their being Christians and members of the Body of Christ.

All our old missionary ideas have to be re-examined in the light of these developments. Missions has no right to enjoy people's attention and support unless it can validate itself in the context of the new environment and thinking. If it can, and we believe it can, then the real problem is not so much the right of missions to claim our support and dedication as our foolishness in not giving ourselves to it.

But as soon as the W.S.C.F. began to try to dig out and re-examine its "old missionary ideas" to see if they were still valid today, we found that we did not really have any. I am not trying to be an alarmist but am stating a fact. While in such fields as politics, the university, Bible study and ecumenism, the creative, corporate thinking of the S.C.M.s and the W.S.C.F., necessitated by our day-to-day contact and conflict with non-Christians and with other Christians, has in one way or another left an important impact on the thinking of the Church as a whole, in the area of missions our role has been merely the passive one of transmitting to the students the current missionary presentations and apologetics. We have not digested and absorbed them ourselves so as to stimulate and contribute creatively to the missionary thinking of the Church from our own student standpoint.

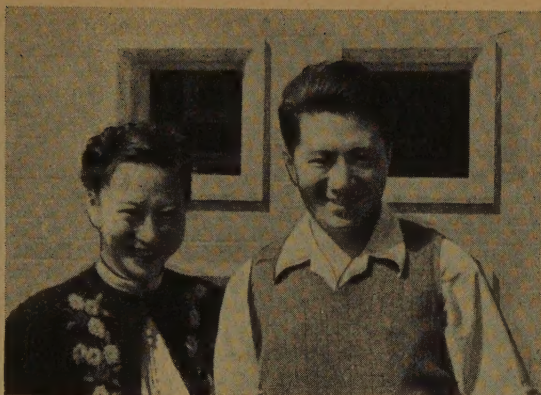
Thus, our attempt to re-think really becomes the task of thinking, of starting from scratch. Have we got anywhere in this? We think we have made some progress.

The most central discovery is that we cannot conceive of any validity for the missionary vocation of the Church and of the individual apart from our faith in God's purpose of redemption of man as it is to be vindicated fully in the coming reign of Christ over the world. Today we are discovering more and more the meaning of the Sovereignty of God, and His purpose of giving His Kingdom to those who belong to His Son. We are coming to understand His urgent yet patient way of making the Kingdom of Christ ultimately manifest. We are locating in God's economy of the salvation of man the place of the Church, which is to witness, to prepare the desert land, to make straight the way for the Christ finally to bring His reign to the world. We are seeing more and more clearly that this is not an optional task for the Church either to choose or not to choose, but that it is the *raison d'être* and vocation of the Church, that which makes the Church the Church, the end for which the Church was created by God. The Church by its witness and evangelism prays "Thy Kingdom come"; only then does she dare to say "Thy Kingdom come" with her lips. And more and more we are discovering that the vocation of the individual is inseparable from the vocation of the Church, and that the missionary vocation is impossible apart from the same vocation of the Church.

It is inconceivable that the Incarnation could have happened without a heightened expectancy in the world for it to happen. So, today, it is also inconceivable that the consummation of God's purpose can happen without the Church working in the world to bring about an expectancy for it to happen. We may thus think of evangelism and missions as the Church's

effort to increase in the world the human desire for Christ to be with us in the world in glory. In this light, evangelism is not so much a human duty as a divine act or fact.

Thus, we do not agree with those who try to get missionaries through endeavouring to capture people's hearts by presenting the "romantic" aspects of the missionary life, and others by trying to conquer people's minds by appealing to



K. H. Ting and his wife, Siu May

their sense of responsibility towards the heathen or by giving them ten arguments in favour of missions. We are certain that the really dynamic qualities of the Christian life will not be released until we know where we stand in the divine structure of history, where we are going, what is the victory which we proclaim, and what is the nature of our sure and certain hope.

Furthermore our exploration has not led us to discover certain "Christian vocations" as against other "less Christian, non-Christian and un-Christian vocations", but rather the Christian view of vocation. Outside of the Christian orbit of thinking, there can be no vocation at all. But within the Christian context, no one specific job, such as full-time service in the churches, whether at home or abroad, can make a monopolistic claim on the content of vocation. The halo once attached only to going to mission fields abroad, can no longer comfortably remain there. While this certainly does not reduce the Christian importance of the traditional missionary jobs, it does recover the evangelistic and missionary importance of many others.

Another point that is becoming clearer to us is that, although missionary work does involve for many the inheritance of and participation in institutions already existing and functioning according to some set pattern, this is only the form but not the content of the missionary life itself. We are to think of it as more incidental than essential, more convenient than indispensable. Whether one is a missionary or not depends not on whether he fits himself into some given pattern as a screw fits into a machine, but on whether through him the Church is able to fulfil its God-given vocation of bringing the Gospel to men and women, and of leading them to repent and to join the Body of Christ in its worship and its tasks in the world. That is the real test, not membership in some missionary organization, though the latter generally is a helpful channel through which to work.

This has a further implication. We must look upon each missionary activity in the light of the cultural revolution that is going on and of the

task of the Church to give a Christian impact to it. For instance, an educational institution which we inherit is very possibly something worth maintaining. But we should not take this too easily for granted. Its *raison d'être* needs to be questioned and ascertained from the standpoint of our Christian faith and in the light of the present-day cultural changes around the institution. We should ask: In the given environment what is the point in maintaining this institution? What is the word of God which it is to utter in this moment to call people to repentance? What do we have to communicate, and how, to the people who forsake the sick and bad in their culture and who are now to build the Christian and new?

The work of the missionary does not need to be merely technical and routine. It is always spiritual and embodies human cultural and religious encounter. The medical missionary will not find his work meaningless if he sees it not as the isolated task of curing disease, but as a part of the fulfilment of the vocation of the whole Christian community in the world. We are not each separately maintaining institutions, curing disease, giving lectures, or repairing electrical fixtures. Each in his own way, we are involved in extending the New Humanity, and upon the old culture which men are giving up will rise the new, in which the true vocation of man will be discovered and fulfilled, and within which the Church will take root and be its soul.

Lastly, this is indeed the "ecumenical age" of the Church, and it is in this religious milieu that the W.S.C.F. is to fulfil its missionary responsibilities. The ecumenical movement is an outcome of the missionary movement, and it has meaning only as long as the churches sharpen themselves and each other for the task of evangelism, after they have thanked God for giving in the ecumenical movement the fruit of the long procession of witnesses to Christ which the Church has produced throughout the ages.

In the course of the dialogue in the W.S.C.F. on missionary themes, S.C.M. members of the younger churches have repeatedly warned us of the danger, in this age in which ecumenism has already given hope and faith for unity to Christians everywhere, of not permeating missions with the ecumenical spirit. To fail to do so is really to plant or transplant disunity today and to make unity even more difficult tomorrow.

This letter is addressed to S.C.M.ers in general and not to the executive leaders of the national S.C.M.s. So I have refrained from dwelling on questions regarding the re-definition of the missionary responsibilities of the S.C.M. as a result of our theological exploration, and regarding the organizational adjustments implied.

One more word especially to S.C.M.ers of the younger churches. For a long time the missionary task of the Church has been regarded as a concern of the older churches only. We assumed that our job was merely to wait and grow old. But today in India and several other countries student groups have been formed in the S.C.M.s specifically for the purpose of self-dedication to missionary service at home and abroad. This is most encouraging. We need to draw these groups more into the dialogue and thinking of the W.S.C.F. on missions, because they will bring to the whole a unique contribution.

Yours sincerely,

K. H. TING.

THE STUDENT CHRISTIAN MOVEMENTS IN SWEDEN

Christian student work in Sweden has a long history. There have been Christian Student Societies for about a hundred years, and we are proud that the World's Student Christian Federation was born in Sweden at Vadstena in 1895. But the associations which belong to the Student Christian Movements of Sweden will celebrate their fiftieth anniversary in 1951-1954. They are children of this century.

To understand the S.C.M. situation it is necessary to know a little of its religious background. The Church of Sweden (Evangelical-Lutheran) is a state church and considers as its members the whole nation, with the exception of very small groups of dissenters that are officially recognized. But as a result of the great nineteenth century revival movements large free churches were established. Their adherents are still formally members of the Swedish Church, but a new Dissenter Law is now being prepared, which will correspond more accurately to the actual situation. Early animosity among the free churches towards the official church has in most



Lars-Gunnar Ericson (right), General Secretary of the Swedish S.C.M., and a group at Skrimhytta, ski-camp of the Norwegian S.C.M.

cases given way to a spirit of confidence, and friendly cooperation exists in many places.

Many streams of thought and new impulses from many sources mingle freely within the Swedish Church. There is a high church revival inspired by contact with Anglicanism, a Lutheran pietism with its roots in popular revival movements during the last century, and impulses from M.R.A., largely transmitted by people who have visited Caux. And all these tendencies are also to be found within the S.C.M.

Originally there was only one Movement, the Student Christian Movement of Sweden. In 1909, however, a revival movement within the Church of Sweden, with its origin among the students at Uppsala, brought a deep feeling of gratitude for what God has given to our nation through "the church of our fathers", the riches of its tradition and history, and for its special responsibility as embracing the whole of our people. While this new vision of the "folk church" inspired many students and gave its character to the S.C.M., the Free Church students found themselves unable to accept it, and in 1912 they separated from the S.C.M. and founded the Free Student Christian Association. In the 'thirties, through the influence of the Hallesby movement in Norway, some students who opposed the current liberal theology of the S.C.M. founded the Evangelical Student Movement. But today the fact that we have three Christian Movements presents no great difficulty, because collaboration is very close. It is generally accepted that on the local level the big debates, the lecture series and similar activities are arranged by the three organizations working together.

The outbreak of the war ended traditional Swedish student life, in which students spent a long time at the university, leading a free and rather irresponsible existence. A long period of military service made it necessary for men students to use their time at the university wisely. This tendency has continued since the war. Students work hard for their examinations, and increased costs have made it necessary to hurry on with their studies, as most of them study on loans and very few have outside work.

The students are now conscious of being a distinct group in society with special tasks and responsibilities, but also with demands upon society. The most striking feature in modern student life in Sweden is the organizing of "trade unions" by students of the same faculty for furthering the social and economic interests of their group.

In the face of this situation the S.C.M., while not wishing to abandon old and tried methods, is looking for new ways to reach the students with its message. Bible study is still the centre of the work in the local branches. The groups are organized according to various principles and follow different methods. We have not yet found the right way of studying the Bible together and sometimes are aware of a certain lassitude. But we regard Bible study as the most important part of our work, without which it would lack a stable foundation. It is also a form of work through which personal contact can be made, and where new members gain their first experience of Christian fellowship. A similar form of work is studies in catechism, which have been rather common during recent years.

This tendency to seek for Christian knowledge is, perhaps, indicative of a more matter-of-fact attitude among students today. There are also study groups on the university question, which is now slowly gaining importance in Sweden, on social problems, on missions, and on faith and knowledge, which is again an important problem as a result of a recent book written by a professor of philosophy in Uppsala, which has been widely discussed. Here, too, we are trying to find new ways of working.

Series of lectures and student debates still take up the greatest part of our program. Even in universities where our Movements have their own houses or club rooms, they usually take place in the university building or at the Student Union, in order that students who would not be ready to come to the S.C.M. house may have a chance to attend our meetings.

At some universities there are "Church Voluntary Corps" whose members lead Sunday schools and conduct evangelistic campaigns in rural and industrial areas, distributing religious literature, preaching, witnessing, and starting church youth groups. They have fine choirs which visit the small parish churches in the country around the university towns, sing in hospitals, etc. Very often on Sunday the whole local S.C.M. will visit a parish church in the country.

In recent years there has been a tendency to shift our emphasis from large conferences to smaller, more intimate ones, and even to retreats and week-ends arranged by the local S.C.M. during the university term. It seems that a few days of rest and concentration in the middle of studies and work best answers the needs of our students today. The ski camp which was held last March at the Norwegian chalet, Skrimhytta, provided a new opportunity for recreation and fellowship.

The Stjärnholm conferences are probably the most inspiring. Their purpose has been to bring European students together to discuss political and social problems and questions of particular interest to them. When they were begun in 1947 the intention was to bring German and Allied students together on neutral ground. Now we consider them our best way of coming into contact with S.C.M. life and thinking in Europe. The Swedish Movements have come to realize more and more the importance of this international contact in student work. Through these conferences at Stjärnholm and through the visits of two Federation secretaries we have learned much from other Movements, and this summer will provide further opportunities for the exchange of experience and thinking which we need.

During the last years there has been a strengthening of confessional consciousness, and a growing realization, especially within the Church Movement, of the predominant role which the Church plays in the life of a Christian. In September 1949 the Church Movement added to its constitution a clause stating that it works "in service of the Church of Sweden". This does not mean a change in the work of the S.C.M. ; it is only a clear expression of what has been a fact for many years. The same tendency can be noticed in the Free Church S.C.M., with an increasing understanding of the importance of community life, and a more intense preoccupation with Free Church problems. All this does not mean a weakening of ecumenical contacts. On the contrary, the cooperation is probably closer than it has ever been, and there are study groups which are trying to see where the real difficulties are and working on such problems as that of intercommunion.

There is much activity in the Swedish S.C.M.s, many new initiatives being taken and a great zeal to reach the students with the Christian message. But it is difficult to break through the indifference which is the general attitude among students towards religious and even moral and social problems. The only way is through personal contact and informal discussion. The fact that many S.C.M. members are to be found in leading positions in the nation and the Student Unions is a hopeful sign.

But the emphasis in our work lies more on maintaining Christian faith among Christian students than on the missionary enterprise. Most of our members come from Christian homes or have been brought into a Christian environment through our School Movement. The main task is to lead them to Church membership and to a personal commitment to the Christian faith.

LARS-GUNNAR ERICSON.

ARE THERE ANY SUCH AMONG US?

The young churches and our whole world in west and east need missionaries, people of absolute devotion, and who are willing to work for years in humility and patience without apparent reward. Are there any such among us?

This was the challenge thrown out to the 170 students who attended the Student Mission Week sponsored by the Studentenbund für Mission (Student Union for Missions) of the German Studentengemeinde, in Dassel-Solling at Whitsun. They came from almost all the academies and universities of Germany, from both the eastern and western zones. Eighty students from the south who found the rail fare too expensive arrived in a chartered double-decker bus.

The purpose of the conference was two-fold: to inform the students about the missionary situation in the world, both at home and abroad, and to give the members of the various branches of the Studentenbund für Mission an opportunity to exchange ideas and experiences. The task of the Studentenbund für Mission is to present to the Studentengemeinden, through its study circles, the missionary call both to foreign missions which extend the world outreach of the Church through Asia and Africa, and to the home mission field.

The mornings were devoted to Bible study of Matthew 13 : 1-23, 44-46, first in groups and then in common meetings under the leadership of Bishop Lilje and Studentenpfarrer Grawit. As one student wrote: "It was in the Bible study groups and discussions that we really came to know one another

— those from the east and those from the west, the theologians and the laymen, those students who want to find their way to the countries of the younger churches and those who see their task in our own country.”

Professor Holsten from Mainz emphasized the importance of breaking the chains which in the past have bound the missionary enterprise so closely to the west, and of finding a way to the countries of the far east which are becoming communist.

Missionary Mayer, in his discussion of “The Church in the Crisis in China”, declared that missionary activity is not only possible in China today, but that it is essential. However, the form which it takes must be adapted to the present situation. The days of the pioneer missionary, who was looked upon as a patriarch and whose judgment was accepted as authoritative, are definitely over. Today’s missionary must be ready to earn his living by the work of his hands as does the native Chinese minister, with no relation with or support from the west. He will be a member of the young church, and will be assigned to his field by it.

Mission Inspector Heintze in speaking on “Missions and Politics in South Africa” stated that the missionary of today must be ready to take a stand in the racial struggle of that land, perhaps even in opposition to the government.

Mission Director Müller, who had just returned from a tour of East Asia, presented an interesting picture of the churches of the Truk Islands in the South Seas. Sixty per cent of the communities gather daily for common morning worship, while more than eighty per cent have regular Sunday services. The Palau islanders, who first heard the Gospel only twenty years ago, set out in their open canoes across the stormy ocean to islands 300 kilometres distant to tell what the new Word meant to them.

While we should be inspired and encouraged by these fruits of the foreign mission enterprise, the conference was reminded by Pastor W. Busch of Essen, who is in charge of young people’s work there, of the importance of Christian witness in their own country. He told of tens of thousands of young miners, housed in mass lodgings, who are unable to believe that there are people who could be concerned about them without any mental reservation of political or religious propagandizing. The same is true of many students, especially the lonely and isolated D.P.s. Pastor Jasper also emphasized the importance of witnessing to Jewish fellow students in the universities.

In his closing speech Professor Freytag of Hamburg again challenged the students to take their part in the post-war revival of the missionary enterprise, to make their individual decisions to give their lives in service in China, South Africa, or anywhere else in the world. He called upon the Studentengemeinde to be the kind of organization which produces missionaries and which will help them carry their responsibility to proclaim the word of God to the whole world.

THE GIFT OF THE COMFORTER

A Meditation

by KEITH R. BRIDSTON

Read : John 15 : 26 - 16 : 7.

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.

The Sunday which falls between Ascension and Whitsunday is sometimes called "Expectation Sunday". Jesus Christ had left His disciples but He had promised them the "Comforter"; this was what they were expecting. But do we today understand the eagerness with which the little band of disciples looked forward to this gift? Perhaps we do not — partly because we don't feel the need to be comforted; partly because we are comforted by the wrong things.

There are two kinds of comfort. The first is the comfort of this world. It is the kind which is advertised over the radio and in our periodicals; it very often can be felt, and seen, and even bought! Many of us are in this sense "comfortable". We are at home in this world and our "comforters" are a high income, social standing, vocational prestige or political security. This is the kind of comfort you can have by belonging to the right club or owning a fine car. The other kind of comfort is that which comes from God. It cannot be seen; it cannot be purchased at any price for it is a free gift. But if God gives us a "Comforter", it implies that we need to be comforted; it implies that other "comforters" are false ones. They are the comfort of the Father of Lies. This comfort is from the Father of Truth and it is permanent, unchangeable, eternal. A bad headache, a fluctuation on the stock exchange, or a newspaper headline won't take away this kind of comfort!

A real indication of the way in which the true "Comforter" cuts across our ordinary, lazy thinking is found in the answer to the question: Why is the Comforter sent to us? It is found in the high priestly prayer which follows on this passage in the Gospel of John: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. As thou hast sent me into the world: even so I have also sent them into the world." This is the great mystery of Ascension and Pentecost. One might have expected Christ to comfort His disciples by calling them to gather themselves together completely out of touch with the evil world. But the central paradox of our faith — the great missionary paradox — is Christ's prayer that His disciples should be *in the world* but not *of the world*. A strange kind of comfort.

This means that the Comforter was not sent to give us peace, security, and comfort — even spiritually — in a passive or negative sense. Some think of the "comfort" of God as the spirit of resignation to the ills and sorrows of this world. But the real Comforter did not have this effect on

the disciples at all ! For them He was the Spirit of joy, the Spirit of power, and the Spirit of witness so that they were described in Acts : "These that have turned the world upside down are come hither also." The Comforter did not bring the false kind of comfort : self-centred, introspective, world-denying, passive, sentimental, but the power of God : extroverted, aggressive, sacrificial. The Comforter is given by Christ to His disciples, that they may be in the world, not only in a negative sense, but in the affirmative, redemptive, missionary sense that He Himself was. The response of God to a sinful world is not retreat or withdrawal or resignation but the Incarnation. "For God so loved the world that he *gave*..." Only as we "so love" can we be fully *in* the world without being *of* it.

The Comforter is the Spirit in the Church ; but the Church is not the Comforter ! There is often a temptation to make of the Church a kind of refuge to which we flee from the evil and sinfulness of the world. We seek "comfort" in the Church rather than in the power to witness and participate in the Incarnation. In this way we make of the Church a "comfortable" club for those who think or act alike. We become "possessive" about the Comforter as though He were only intended for us personally or for our Christian community, and we forget that there is only one Comforter for the whole world and all the men in it. Thus the true Church of the Comforter is "uncomfortable" for those who are in it, for it drives them out of themselves and it binds them together with those who dress differently, look differently, speak differently and think differently. It is, as Luther put it, not a "Gleichheit" but an "Einheit", not a "uniformity" but a "unity". The Comforter, therefore, bears both the sword and the olive branch : dividing that which is at peace and healing that which is divided.

The strangest thing about the Comforter, however, is that He leads to a Cross. In this text, immediately after Jesus has spoken to His disciples about the Comforter, He also promises them persecution. It means that comfort is not merely given to those who are forced to bear a cross because of Christ ; the Comforter really offers men a cross as part of His comfort. We take up our cross and follow, and as we discover the bitter cup, the mockery, the sharp thorns, the shame, the cruel nails we find the true comfort of the Comforter. For He bears a cross and a crown. "If we share in his sufferings we shall certainly share in his glory... For if we died with him, we shall also live with him : if we endure, we shall also reign with him." The Christian life will have crosses in it but it also has the ultimate victory : the victory of God the Father, Jesus Christ the Redeemer, and the Holy Spirit the Comforter.

COLLECT

O God, our most merciful Father, who out of thy bountiful wisdom and kindness has given us thy Comforter, grant that we may not put our trust in false comforts, either in this world or out of it, but that we may find our true refuge and strength in the Body of thy Son, who though not of this world is yet in it ; unto whose name be dominion and power, honour and glory, now and forever. Amen.

THE STUDENT CHRISTIAN MOVEMENT IN JAPAN

My task as a Federation visitor to the Japanese S.C.M. was to convey to them the greetings of the Whitby General Committee and to interpret to the leaders of the Movement the thinking of the Committee on the nature of S.C.M. witness in the world today. I was not the first representative of the Federation on Japanese soil since the war. Both Bengt Hoffman and Winburn Thomas had visited the Japanese Movements earlier, and everywhere I went I was asked about them.

Excepting a few general meetings, I confined myself consciously to small groups of Christian student leaders and professors and to the usual endless conversations with the members of the Student Y.M.C.A.-Y.W.C.A. national staff and committees. I certainly had one uniqueness — in an atmosphere in which “World” meant “West”, perhaps even “America”, I was an Asian visiting Japan as the representative of a *World* Christian organization. That was new to them, and many students came and told me how glad they were that an Asian was bringing to them greetings from a world Christian organization. I visited Tokyo, Hiroshima, Kyoto, Osaka, Kansei, Kanasawa and Yokohama ; and at almost every place had *Kanto Bukai* (regional conference) of leaders of the S.C.M., including men and women student leaders and senior friends. I also met the student chaplain groups of some of the main universities and dormitories.

Among the more active intellectuals of the university world, there is a deep search for the meaning of democracy, and in this connection, for the meaning of life itself. Formally Japan has adopted a constitution modelled on American democracy, and seeks to build it up without a military arm. And democratization has gone deep in the ideological realm, shaking the old generation to its foundations. But the search for the soul of its democracy is still going on. And there is, as in every other country in Asia, an ideological conflict between the false alternatives of liberalism and Marxism, very much accentuated since both in Korea and China the issue has become quite decisive. In this ideological battle, the universities play a dominant role. A Tokyo University professor of political philosophy told me that Marxism had been the one dominating influence in social science before the war, so much so that in the old regime of militarism, the very phrase “social science” was banned. The Marxist influence still remains, and a purely anti-communist interpretation of democracy and social history does not and cannot go down among the members of the university, either students or professors. It will not be very long before the university students come into conscious opposition with American occupation, in spite of the latter’s wise policies, because the ideological conflict is fundamentally inherent in the situation. In this situation, only a vital Christianity which can judge both American democracy and communism, and which is intellectually courageous enough to accept what is true in Marxism and give a head to the politically conscious intellectuals



M. M. Thomas with a group of Y.M.C.A. and student leaders in Tokyo

of the university, can compete for the soul of the Japanese university world, and through it for the soul of Japanese democracy.

Today democracy in Japan exists in a vacuum. What spirit is going to fill that vacuum is perhaps the most important question decisive for the nation and its future destiny. Non-Christian students crowd in large numbers to hear what Christianity has to say. I have been informed by those who work among students in Japan, that to say that students of Japan have moved any further than this preparedness to listen to Christianity is "gross exaggeration".

The Christian student groups that spontaneously came into being after the war were orientated the same way as the Japanese church, in what I was told was "theological pietism". A non-Christian vice-chancellor of a big university told me that the Christian group in his university was "aristocratic and exclusive"; and a Christian professor said that usually Christian students in a university came together for "protection" because they were a minority, rather than for discharging their responsibility to their parish, the university. Many Christian groups sought in their faith an escape from the spiritual and ideological conflicts around them, rather than a foundation from which to engage the world in combat.

Arising from the same idea that the Gospel and politics are two mutually exclusive, water-tight compartments, was the idea of some Christian students

that they may indulge in both without connecting them in any way. At a meeting of members of the S.C.M. in the Commercial University, Tokyo, I was asked on the one hand whether the Gospel had anything to do with science or society, and on the other, whether Christians in the scientific and social field would not accept "scientific methodology" without question. The Japanese Christian tends to be transcendentalist in theology and deterministic in science and social questions ; he keeps them as parallel ways of thinking and being.

There was a sharp contrast between the organized churches and the Y.M.C.A.-Y.W.C.A. before the war ; the latter was suspect as too "social" by the former. There has been a growing understanding since the war. Nevertheless, in view of the inability of the churches to face social responsibilities, the attitude of the Y.M.C.A. and Y.W.C.A. is more creative and evangelistic. The national leadership in the student world is largely Y.M.C.A. and Y.W.C.A., and the Y.M. publications show how alive they are to the issues underlying Christianity, democracy and communism.

What appealed to me most in terms of Christian leadership in social thought in the university, were the study groups on social science which have arisen here and there under the able leadership of social scientists of no small academic standing and of strong Christian conviction. The one group I met in the Tokyo Y.M. dormitory was most stimulating, and what I heard of the theory and practice of organizations which deal with the relation of the Gospel to medicine and agriculture respectively, I felt was equally significant.

In most universities small but very influential groups of "communists" and "democratic scientists" (I heard that phrase in Kyoto) existed, propagating the faiths of Marxism and rationalism respectively. The membership of the student Christian groups is certainly larger ; but it is doubtful whether they yet have a word sufficiently relevant and challenging to the situation, and able to compete with the "other gospels" in the university. Let me not however despise the small stirrings of the Holy Spirit ; the Christian intellectuals of Japan are slowly but certainly waking up to a new conception of their Christian task in the new challenging situation. No one can tell whether they will wake up sufficiently and in good time.

Since the Church as yet has little conception of its responsibility to the university and to society, there is real danger of the development among the Japanese intellectuals of a Christianity without the Church, of Christianity as an ideological movement outside the Church, and without roots in congregational life. As the Christian community in Japan (one per cent), unlike India, consists mostly of the educated classes, this divorce between the Church and the responsible intellectuals is going to tell upon the life of the Church. There is already the Uchimura group in the Tokyo university, very influential, but having no use for the Church. President Nambara and a few first-rate professors are members.

I have already said that since the war the student Y.M. and Y.W.C.A. and the churches have come closer together in various ways, and I found that leaders of the S.C.M. were concerned with the question of the relation between the Movement and the churches. I attended a one-day conference of Tokyo leaders when they discussed the question. The one Whitby document

which the Y.M.C.A. translated immediately into Japanese was the one on "The S.C.M. and the Churches". This is not only a theological problem. With the mission boards sending student workers to the Japanese churches, it is also fast becoming an organizational problem. Everyone seemed concerned with united witness in the universities, but it is a matter of the future whether they will keep that concern alive. There is a challenge which the Y.M.C.A., Y.W.C.A. and the churches can mutually give, in Japan as elsewhere. And there are signs that in Japan they are ready to learn from one another.

My own feeling is that since the war, the S.C.M. in Japan has not settled down either theologically or organizationally into any pattern, so that it may very well be said to be in a formative stage in relation to the new Japan. The rise of Christian groups in search of the soul of democracy, side by side with more pietistic groups, raises an acute problem of integration. The new organizations like Christian fellowships of social scientists, medicos and agriculturalists cut across the university groups, and the new sense of university teachers and graduates that they have a more vital role to play in relating Christian faith to society and intellectual discipline needs integration in the life of the Movement. The church-mindedness of some student groups, the presence of active non-church groups, and the growing interest of missions and churches in student work pose a problem and task of no small dimension. Above all, the S.C.M. has to adjust its organization to serve students, who come to it physically and mentally exhausted after lectures and *arbeit* (outside work).

Two more problems need special mention. The new slogans, "freedom" and "equality between sexes", have set up new forces in the Student Christian Movements. Already there exist regional Student Christian Federations with constitutions of their own making, emphasizing self-government, student initiative and student Y.M.C.A.-Y.W.C.A. integration. This has its implications on the national level also. With the new code system of education coming into being the demand for one Movement of men and women students may naturally grow stronger rather than weaker; though there may be large areas of tensions which have to be faced. Already there is a Y.M.C.A.-Y.W.C.A. joint committee and many conferences are jointly sponsored. The problems posed by all these developments are tremendous.

With such forces at work it is a formative stage in the life of the Movement, and the primary task is one of theological orientation, the clarification of the nature and meaning of Christian witness in the Japanese university. It is important to avoid setting up permanent tensions by imposing an old pattern of objectives and organization that cannot do full justice to the new forces from without and new conceptions within. The total life of the Movement will be very much enriched if the new conceptions are evaluated theologically, given proper organizational form, and integrated into the life of the Movement as a whole.

M. M. THOMAS.

S.C.M. WITNESS IN THE SLUMS

Three weeks of living and working in an industrial city slum section have given thirty members of the Melbourne, Australia, S.C.M. a new insight into and new concern for the conditions under which such large numbers of people are living. During this period they lived in a two-storied church hall and were supported by the earnings of ten members of the group who worked in factories in the area. The remaining students took as their main project the conversion of one floor of the headquarters of the Brotherhood of St. Lawrence into a children's clinic and craft-rooms. In addition to the kalsomining and painting there, they mended gates, cleaned windows, polished floors and in other practical ways assisted in the work of the After-Care Hospital and neighbourhood kindergartens. They chopped wood and weeded gardens for old age pensioners, took children for outings, and did parish visiting. As one student wrote : "This parish visiting was one of the most interesting parts of our work, and also one of the most demanding. As we stood on doorsteps, and were introduced to the family cat or the latest grandchild, we saw living conditions or heard stories of suffering which made us feel humiliated, helpless, or angry. Many houses were hopelessly overcrowded, most of them were drab and small, very few of them had anything resembling a garden, and they were set in dingy streets where gutters or the roadway were the only places for children to play.

"Our object in visiting was to invite people into the fellowship of the local church, but we had also the deeper aim of finding out why people in this area do not go to church. The reasons given were no different from those which people give in our 'respectable' bourgeois suburbs, and always seemed to be excuses concealing apathy, or a genuine feeling that the church is irrelevant to modern life. This visiting formed a basis for our necessarily inadequate study of the Church in industrial areas, which we continued by each going to different churches on Sundays, and reporting on the type of service, members attending, proportion of old and young members, etc. In most cases, we walked into ample and substantial buildings, relics of the days when Fitzroy was a 'fashionable' suburb ; we found a few people among the rows of empty pews ; we listened to a message which indeed seemed irrelevant to the world of factories and crowded streets."



*Working party at lunch
on the job at Brotherhood
of St. Lawrence*

*Washing down walls before
painting at Brotherhood of
St. Lawrence*



Several evenings a week were given over to speakers and discussions on such topics as juvenile delinquency, trade unions, Christianity and sociology and the Church in industrial areas. Factory workers told them about working conditions, trade unions and the attitude of workers towards migrants, and one such discussion led to an investigation by a student of unsanitary conditions in the factory where he worked. One evening a week was devoted to a review and assessment of the students' diverse experiences.

The experience of community living was very valuable for the participants. They found that living together with twenty-nine other people, tired after a hard day's work, was indeed difficult, but "that we were given the strength, sympathy and understanding which made us able to fit in with each other in a spirit of fellowship and cooperation. We did find it hard, however, to have a true spirit of humility. It was so easy to excuse slovenly work by the plea that it was voluntary. So easy to fall into the patronage of 'doing good in the slums'. So fatally easy to congratulate ourselves on 'going slumming'. If we did escape from any of these sins, it is only by the grace of God."

The vivid impressions gained during their three weeks in this slum area have convinced the students that their work is not finished. They intend to continue their study of the conditions which they saw, through the use of books and pamphlets and by taking other interested S.C.M. people with them when they go to visit some of the friends they made in the parish visiting. As one student wrote, "For us now, there is not 'a housing problem', but only the problem of Mrs. McM..., who lives with her husband and child in two tiny rooms, and has been told that she will never be healthy until she has a house of her own. For us now, there is not 'a slum problem', but only the problem of the H... children, who live in a house which can be smelt almost before seeing it, and who are dirty, verminous and ill cared for. For us now, there is not 'an educational problem', but only the problem of ten or eleven-year-old George, who is in the opportunity grade, and who, with his younger brother, celebrated his birthday by getting drunk."

"We have come back to our green lawns and tree-lined streets, and if we feel uncomfortable, it may be something of what is meant by bearing the responsibility for the sufferings of the world. We must try now to make other people feel uncomfortable — that is the first step towards reform!"

Note : A detailed report of the experiment is being prepared, and mimeographed copies will be available from the Secretary, Melbourne University S.C.M., Melbourne, Australia.

FEDERATION AROUND THE WORLD

India, Pakistan and Ceylon

The problems and possibilities of the Student Christian Movements in South East Asia were discussed by leaders and friends of the S.C.M. of India, Pakistan and Ceylon, and members of the Federation staff, when they met from June 1-5 at the Kodaikanal Ashram in South India. M. M. Thomas, Winburn Thomas and Kyaw Than represented the W.S.C.F., and Chandran Devanesan, C. S. Paul, Celestine Fernando and Mathai Zachariah the S.C.M. Others present were Bishop Lesslie Newbiggin of the Church of South India, R. R. Keithahn, Yngve Frykholm and J. Rossel.

Bishop Newbiggin spoke on the evangelistic task of the Federation and the S.C.M.s in Asia, described the attitude towards religion in the universities, and pointed out the need to provide study material which would throw the light of biblical revelation on the secular disciplines, to stimulate the faculties to study the true purpose of the university, and to raise seriously with the students the question of Christian vocation.

R. R. Keithahn of the Kodaikanal Ashram led a discussion on the work of students in rural Asia, and suggested ways in which it could be made more effective and in which the S.C.M. could provide leadership. The work done in the Federation University and Political Commissions was described and suggestions were made as to how it could best be used in the Asian setting.

After a survey of the various Movements in South East Asia, Kyaw Than emphasized the importance of Federation contacts for these Movements. Ideas as to how the Federation can be most helpful will be brought from this consultation to the meeting of the W.S.C.F. Executive Committee at Bièvres in August.

* * *

The National Study Conference of the S.C.M. of India, Pakistan and Ceylon met at United Theological College, Ban-

galore, June 8-12, to consider "Christian Witness in the University", with a parallel conference for professors on "The Task of the Christian Professor in the University". The conference coordinated the study programs of the various areas and provided direction for future work, while stimulating Movement-wide interest in the whole question of the university.

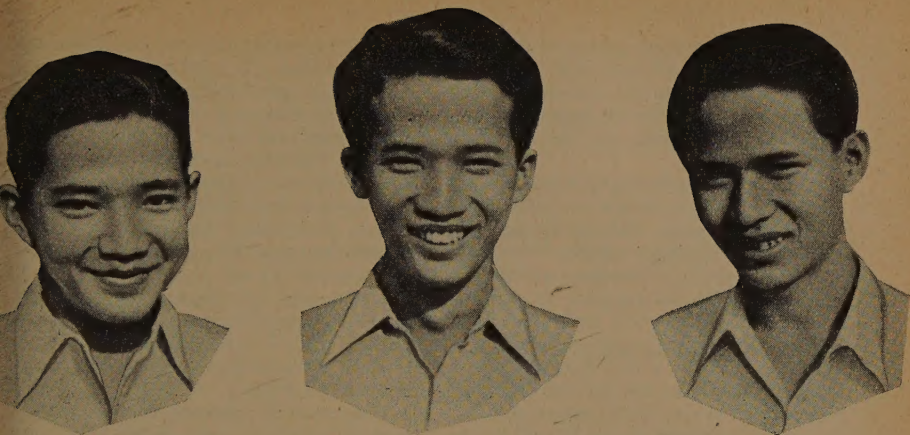
South Africa

The Bishop of Johannesburg, Bishop Reeves, accepted an invitation to speak at an "At Home" for S.C.A. members and friends in Johannesburg on June 3.

Other varied activities of the Students' Christian Association of South Africa are described in their *Newsletter* by their new travelling secretary, Margaret Nash. During the Rhodes pre-term camp there was much discussion of the possibility of a University Mission. Miss Nash writes: "The project is a big one. Most of us, staff and students alike, looked soberly at the difficulties — and then were embarrassed to realize how many of our objections could be interpreted in terms of lack of faith in a miracle-working God; and that after all is the very hypothesis on which such a Mission would be based. As a team we learned then to look at our difficulties through Christ, and so to get our perspective right. We are going ahead with our plans and preparations, praying always, 'Lord, we believe; help thou our unbelief.'"

At the University at Maritzburg a series of meetings has been held on "Personal Work". In addition a Freshers' week-end included an address on "The Christian Student in the Modern University", Bible study groups and prayer services in the residences, and informal social periods. The Lexden Conference featured addresses on "Christian Community Life" including one on "What the S.C.A. Can Do for Young People".

The recent High Schools' Conference concentrated on Bible study. The first



address answered the question, "Can the Bible Live Today?" and was followed by group discussions on it and on "The Content and Message" and "Social Implications" of the Epistle to Philemon.

Thailand

The following message has been sent from the Joint Student Christian Movement of Northern Thailand to all Christian students of that country.

After the first conference of the Christian students of Northern Thailand on the top of Khun Tan mountain, we, the Christian students and teachers from five northern provinces had the good opportunity to hold a second conference, in the city of Nan.

Through the love of Christ and our restlessness in His work we are united in mind and purpose to study through His power, to unite in service for His work and make progress in our schools in faith and action.

Nature and peace at the bank of the Nan river made our hearts refresh and recover to full strength once more. Mercy and love from above made us feel very intimate with God and we understood His Spirit as it appeared in nature.

We studied the condition of the world today, the Christian students' service in other countries, means to encourage our

hearts to perform, useful to the Church and to others.

Though we were small in number we were large in friendship binding an endurable bond between us. But we hope that this bond of friendship will spread out and cement the friendship between us and other Christian students around the world, through the power of God.

In the preceding year all the Christian students of northern Thailand tried to make progress in their work. We now hope that in the coming year we shall progress even further in our program. We must with the aid of all our Christian students collaborate and unite in mind and purpose in every way, and through prayer fulfil the destination in spirit for which we were set up.

Finally, we pray God to give strength, ability and love to all Christian students in the world for faith and action. May the peace and happiness of God remain in the hearts of his servants perpetually.

* * *

The three boys above are the sons of Dr. Boon Tha Nuntiya, an outstanding Christian doctor in Prae, Central Thailand. All have followed in the footsteps of their father as students at the Prince Royal's College in Chiangmai, capital of Northern Thailand, and have given leadership to the Student Christian Association there. At the right is Suwan,

the oldest, who went through University Preparatory School at P.R.C. and was twice president of the Friends of the Cross, local Student Christian Association. He now assists in the Christian hospital in Prae.

In the middle is Amnuay, who attended both the Prince Royal's College and Bangkok Christian College in preparation for a medical career. While at P.R.C. he too was president of the Student Christian Association. During his last term there he took part in the first Student Christian Conference ever organized at the school and helped shape a radically new program for the organization, which brings the Christian students closer to the ideals of the W.S.C.F. At present Amnuay is preparing to go to the Philippines, where he has been granted a scholarship in medicine to Silliman University.

Satian, the youngest of the three brothers, is still a student at the Prince Royal's College. During the last year he has helped to carry out the program charted by his brother. During summer vacation he took part in the second Conference of Christian Students of Northern Thailand, who a year ago formed a loose organization or federation, calling themselves J.S.C.M. (Joint Student Christian Movement of Northern Thailand.) At this year's conference Satian was elected president. Back at P.R.C. he refused to accept the nomination for president of the Student Christian Association as well, since it would interfere too much with his studies. Satian, like his brother Amnuay, wants to serve his Lord through medicine.

New Zealand

A recent issue of *Student*, the publication of the New Zealand Movement, contains an account of a neighbourhood visitation campaign conducted by the S.C.M. at Victoria College, Wellington, in cooperation with four local churches. One of the participating students has described some of their experiences and impressions.

They met all types of people — those who thought that there were as many

good Christians outside as inside the Church, the cheerfully, comfortably complacent who wished them well but who were "beyond hope" themselves, and those who went to church occasionally but were so often "too busy", or "too tired". They encountered much indifference, especially in large boarding houses for young people, where they found "a scepticism, scorn and worldly wisdom worthy of a hard-bitten octogenarian, but untempered by years of absorbed experience, and brittle in its forced and cultivated, sudden and 'smart' assumptions. They too said 'beyond all hope'."

They were cheered and encouraged by some whom they met, those who welcomed them, and those whom they could see responding to their message. But they felt that, quite apart from the results achieved, what they themselves had gained from the experience — "a certain amount of competence, contacts and even friends, an increasing realization of the impossibility of a minister's task, and of the ability of lay church members to help him; an understanding of and sympathy with mission work in all ages and all lands; above all fellowship, a unity between forms of the one worship, a new intimacy in things divine and human; and perhaps, perhaps the glimpse of a purpose for all men for all time which took away the lustre from our own little venture and substituted a reflected brilliance" — was of infinite value for them personally and for their Movement.

France

The Fédération Française des Associations Chrétiennes d'Etudiants, 11, rue Jean de Beauvais, Paris 5^e, has sent the following circular letter to S.C.M.s in other countries:

Dear friends,

This year our Movement has tried to fulfil more effectively its duty of hospitality towards the many foreign students who come to France for their studies or holidays. A service of welcome has functioned in Paris, giving foreigners the opportunity of meeting their French

fellow students and introducing them to the various activities of our Movement. But Paris is so vast and we know that many students do not know of our existence. Therefore we have decided to intensify our efforts and to send out this circular letter, asking you to take note and to pass on the information to all those who might be interested.

In Paris from July 15 to September 25 (during the vacation period) foreign students passing through will find a service of welcome, which will give them all information they may desire, at the Luxembourg Student Club, 46, rue de Vaugirard, Paris 6^e. There will be some rooms at reduced prices (dormitories at 100 and 150 francs per night and rooms at 200 francs).

After November 5, the club will resume its many activities in its renovated quarters, and will provide facilities for tea and coffee, library, ciné-club, social evenings, study circles, lectures, weekends at the S.C.M. Centre at Bièvres, etc.

At present a "housing service" is functioning at 46, rue de Vaugirard, and application may be made there for help in finding a room for the university year.

In the provinces we are at present much less organized, but we can in any case put you in touch with the leaders of our local groups, who will give all possible help to their foreign fellow students.

We hope that you will pass on this information to as many people as possible and that the members of your Movement will have pleasure in making use of the proposed facilities, and we shall be very happy to welcome them.

United States

The D.P. Council of U.S.C.C. has facilitated the placement of approximately 254 D.P. students on American campuses. These students are spread all over the country and are making significant contributions on many campuses, in international experience. At least 100 more D.P. students will be placed in 1950.

There are approximately 1,000 more foreign students in the United States this year than last. Of the 26,231 regular students, 1,293 are technological. There are probably an additional 1,000 trainees in institutions other than colleges.

INTERCESSIONS

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name; through Christ our Lord.

* * *

Sunday : Let us pray today for the whole missionary work of the Church.

O God, Creator of heaven and earth, who after all thy labours did rest and who has granted to thy children the blessing of this refreshing day, help us so to use it that we may be strengthened to bring to all men and nations in both word and deed the Good News of thy beloved Son, Jesus Christ our Lord. We pray particularly for the work of K. H. Ting in the W.S.C.F. on behalf of missions, the various church and student Christian societies for missions, and the leaders and members of the recent conference of the Studentenbund für Mission in Germany. We also pray for all those former W.S.C.F. members who have left their own homes and lands to serve in the one Body of Christ throughout the world. We praise thee, O God, for all such obedience in bringing the Name which is far above every name that is named, not only in this world, but also in that which is to come, in the name of Jesus Christ, our Lord. Amen.

Monday : Let us pray today for the Student Christian Movements in Sweden.

O God, we ask thy care and guidance for the Student Christian Movements in Sweden. May their long and rich history be a means of seeing more deeply their responsibilities for this time and give them a vision of the great tasks which lie ahead. Grant, O Father of the Church, that the relations between the various churches in Sweden and between the Movements within them may not be a source of division but an expression of the diversity of gifts of the Holy Spirit, who knits into one the whole family in heaven and on earth ; through Jesus Christ our Lord. Amen.

Tuesday : Let us pray for the Movements in Australia and New Zealand.

Almighty God, we praise thee for the deep concern which thou hast placed in the hearts of the student Christians in Australia and New Zealand, to bring the Gospel in both word and action to all men in the community. May the discomfort which they feel be the divine "discomfort" of thy Holy Spirit, enlarging their hearts and minds in the fullness of the love of Christ for his brothers ; through the same thy Son, our Lord and Saviour. Amen.

Wednesday : Let us pray for the Student Christian Movements in Africa.

O Father of infinite mercy, who has given unto us the ministry of reconciliation, grant that thy reconciling Spirit be shed abroad in Africa through the hearts of thy servants, casting out fear and mistrust, and drawing together the community of love which is the Body of our Lord. We pray particularly for the work of the Students' Christian Association of South Africa and the S.C.M. in Nigeria ; that their leaders and members may fulfil this ministry faithfully and that their activities may reflect to thy glory ; through Jesus Christ our Lord. Amen.

Thursday : Let us pray for the Student Christian Movements in Asia.

O God, who art the source of all truth and in whom there is no darkness at all, we pray that thou wilt send into the universities, colleges and schools of Asia the clear light of thy Holy Spirit, which passes man's understanding. We pray particularly for the recent conferences of the S.C.M. of India, Pakistan and Ceylon, the work of the student Christians in Thailand, and for the S.C.M. in Japan, that the visit of M. M. Thomas and other W.S.C.F. representatives before him may prove fruitful for their life. We also pray at this time that the Christian community in Korea, and in all lands of Asia suffering from disruption and terror, may be comforted by the only true Comforter ; in the name of Jesus our Saviour. Amen.

Friday : Let us pray for displaced students.

O God, Father of the fatherless, bind us with them who have suffered adversity and loss, for we also have here no continuing city but we seek one to come. Open Christian hearts and homes in America and in other lands to receive thy homeless children for thereby some have entertained angels unawares. We ask it in the Spirit of adoption, through whom we are children of God and joint-heirs with Christ, our brother and Lord. Amen.

Saturday : Let us pray for the officers and leaders of the Federation.

Almighty God, who didst guide thy people through a cloud by day and a pillar of fire by night, so lead all those who bear special responsibilities for the Federation that they may find thy true paths in the face of confusion and difficulties. May all that they undertake be guided by that great Shepherd of the sheep, Jesus Christ ; in whose name we pray it. Amen.